

(可認物便郵種三第日八月七年八十三治明)

THE

KOREA MISSION FIELD.

VOL. II.

SEOUL, KOREA, JANUARY 1906.

No. 3.

Bearing Fruit in Old Age.

BY MISS M. L. GUTHAPFEL.

"Descend, Pouin, don't be afraid; descend." The words were reassuring; more reassuring were the man's strong arms behind the "Pouin," but the result

dazed, said, "No, not hurt, only resting," and the man's hearty laugh rang out as he good naturedly assisted her to her feet and ran up the hill for the pony who was peacefully surveying the downfall of his obnoxious burden.

The place was a small hillside over



of the advice was rather trying for the man, for, as the pony scrambled to the top of the little hill, shedding by the way his load of bedding, bed and foreign lady, he left this same presumptuous foreigner sprawling on something soft, while from beneath her came the muffled voice of the poor pony driver. He gently lifted the "Pouin" over on the ground and scrambled to his feet with a pathetic "Igo!" but finding no bones broken hastily said, "Are *you* hurt, Pouin, are you hurt?" The prostrate Pouin, a little

looking quite alarge stream some sixty-five *li* or about twenty-two English miles from Seoul. The time, about dusk the 25th of October, 1905; the day, when Mrs. M. F. Scranton of the M. E. Mission and the writer of this article had made the start on the country trip described below. Unfortunately, the pack on which the writer was riding became unfastened somehow and the man at the pony's back, who was helping push the pony up hill, heard the Pouin's exclamation of alarm and reassured her with the

opening words of this article, with the result narrated. I might just add here that the foreign lady preferred walking the rest of the way. The pony, likewise, seemed to be of the same mind and in this fashion the procession moved on. Finally, cold and weary, we reached the village and all rejoiced in the possession of two eight by eight feet, empty Korean rooms where our food was hastily prepared and eaten, cots put up and the weary travelers retired to rest not taking the trouble to count the dead flies, etc., wiped off the ceiling by the hair of their heads while they were disrobing. This home was not a Christian home but was a typical, well-to-do Korean farmer's home.

Before we go on, permit a few words about the picture at the head of this article. You will see the two missionaries in their four-man chairs; the Bible woman in her Korean chair with her two carriers near by; the cook on one pony-load of bedding, food, dishes, etc.; our man of all business, Kee Su, seated on another pony similarly loaded, while at the extreme left is the pony carrying the very heaviest things. It is quite a caravan, not altogether a typical one, for any other two ladies might have had much less baggage; but it must be remembered that this trip was taken by the first woman missionary to Korea, Mrs. M. F. Scranton, now seventy-three years of age, and the writer not yet fully recovered from the effects of a late accident. But it was worth much to have these poor country people see a seventy-three year old foreign lady come to them, enduring all the discomforts of such a trip, that she might tell them more of Jesus.

The trip was begun with the plans all uncertain, Mrs. Scranton's health to be the thing to decide the length of the journey. The Heavenly Father gave good weather, no accidents and exceptional health to all concerned and thirty

two days of travel and teaching was the answer to our prayers for guidance in our plans.

Just a few words of various places we visited. In one village the class leader had been working along for months with but four or five women and a couple of men believers. Before the two days of our stay was over, twelve men with their households decided to become Christians, most of them men of influence in the village, which made about twenty people added to the six or seven Christians we found there. The reason for their decision was given Mrs. Scranton by one of the men. "If you, Lady, at this great age will travel around the country to tell of this doctrine, it must be worth something. We have heard it preached for a long time and now we will begin to try and do it." Later word from this village reports steady progress in interest and membership.

Numbers of interesting little incidents, some grave, some funny, marked this trip, but there is not time or space to narrate them here. Just a few points, however, one notes on a trip like this; first, that two ladies traveling together are better than one, at least for the ladies, for when one had taught and talked and sung and prayed out all there seemed to be in her, the other could take away the crowds, if only to the next room, and teach and talk and sing and pray all there was in her, the first one, meanwhile, resting.

Another point is the way the Bible words seem to drift into our minds, such as "he believed and all his house," for the people come into the church by families; again, "the common people heard him gladly," all true in the Korean work; also "my word shall not return unto me void" comes with double force as we meet here and there one who has been wonderfully converted by reading a stray copy of God's Word, far

away, oftentimes, from any other form of Christian teaching; again, when Paul speaks of the "care of all the churches," surely the missionary pastor knows how to sympathize with him. Even we of the Woman's Board feel the care of the poor, untaught women of the country churches, patiently meeting on their side of the church Sunday after Sunday, listening to sermons they cannot always take in because they know so little of anything outside of cooking food, making clothes, and looking after the little ones. Most of the women cannot read and no one to teach them. Yes, the care of the women of the churches pressed on our hearts on this trip.

Again, one day I was reading alone as follows, "And it came to pass as the multitude pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake and he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship." That day the words rang in my ears over and over, for as we traveled the crowds pressed around and at the two villages where we stopped it seemed impossible to teach because of the numbers. We could not get far enough away from the people to be able to breathe, and I, for one, longed for a river or lake, a ship and a Simon to take us just far enough away to be able to make ourselves heard and to stop the restless surging of the crowd. It seemed impossible that they could catch the sweet messages being taught them and, yet, who can estimate how much they heard, for as Mrs. Scranton said one day, with a great sob in her voice, as we stopped to eat lunch at a very small village with a very small church in it, "Oh, thank the dear Father for all that our eyes have seen of His marvellous goodness.

Fifteen years ago, when we traveled over Korea, no churches met our view, no one gave us the Christian salutation, and now every where we see the flag pole towering above the houses telling us of a Christian church in the village. Praise His holy Name who has thus heard and answered our prayer."

Dear readers in the homeland, your prayers too are being heard; the Korean people are thronging to hear the truth and our trouble is the great heart ache caused by the abundant answer, for we cannot gather in the harvest; we are too few and have only ordinary, human bodies that get tired and can only do one person's work after all, not five or ten as each of us should like to do. Don't stop praying, but pray harder for laborers to come to help us reap the answers to your prayers.

The results of the trip in numbers are as follows: 91 meetings, 20 of them song services and 71 study or prayer meetings, besides a great number of personal talks with special people. Mrs. Scranton had charge of all the study, the writer visited the homes and looked after the singing. We traveled in all about 143 English miles, visited 16 villages, held a two weeks' class at one of the large centers. Since our return, we have been able to secure three of Seoul's Christian women, who are now traveling over the district we visited. They remain one week in each village, the Christian people gladly giving them a warm room and food for the week, we paying them but a small salary. They are teaching the women to read and preparing them for baptism. So we call on you to rejoice with us that the work is going on.

In closing, just a very small thing but full of meaning to me; outside of the village where the two weeks' class was held, are five or six large devil worship posts with hideous, evil faces. Each of

them is fastened to something near by or to each other by great ropes or chains, the posts being so rotted at the bottom that they must needs be thus tied up. As I passed them one day, I stopped to notice them more closely; one great fellow was flat on the ground, dragging his chains down with him. On either side the malicious, ugly eyes of the other wooden faces seemed to grin at his downfall. The post had been rotted off at the place where it met the ground. Each other post showed the same condition; none of them could stand many more storms. Even so, said my heart, is the heathenism of this country showing its downfall, still propped up by earthly supports, yet, falling, falling, falling, while near by the white flag poles of Christianity are raising themselves. Keep on praying, friends, and every little while add to your prayers the Doxology, for it has been ringing in the hearts of the two lady missionaries ever since this country trip.

Causes for Rejoicing.

Personal Report of Rev. C. Ross, September, 1905.

I have had no better year of service since coming to Korea. Baptism has been administered 128 times and 137 catechumens have been received. Six Bible training classes have been held for an average of ten days each. After returning from Annual Meeting, three months were spent away from the station. Of these, two months' time was occupied in the region of Kangay, and the third in returning to Pyeng Yang and assisting in the winter class in that city. The month of February was improved in preparation for and teaching in the Syen Chun class. March was a busy month of itineration before two of the helpers left to study in Pyeng Yang. Forty-nine persons were received as communicants

at this time in the Tungju circuit, including those in the island of Sin Me Do.

Returning to Syen Chun, a fortnight of evening services for special prayer, including three whole days, was held. Then followed the women's class in Bible study, in which I taught. Most of the month of May was spent in another trip eastward as far as the American mines. June 6-15, a period of nine days, was the time of our church officers' class in Syen Chun. This was followed by a week of examinations for baptism in the local church. Thirty-eight persons were admitted to the Lord's table.

With this brief chronological resume of the year's work, I desire to mention some of the causes for rejoicing during the past year. Chief of all must be admitted a consciousness of the presence, communion and guidance of the Spirit of God. He is the Alpha and Omega of all occasion for rejoicing. But to mention subordinate causes, the following occur to me:—

First, the spirit of the Korean workers with whom I am associated. In the north I have five approved men, and in the east two. Of these, four are helpers, two home missionaries, and one a colporter. In thinking of them the description of Apollos occurs to me, "fervent in spirit and mighty in the Scriptures."

A second cause for rejoicing consists in the amount of Christian literature purchased in the north by the Koreans, both believers and heathen. The sales of these books are effected by a colporter and two home missionaries. Their preaching and selling go hand in hand. Out of 216 yen worth of books, 162 yen worth have been sold. This 216 yen worth of books makes a total of 3564 volumes and portions. Of these 1254 have been Bibles and parts, mainly New Testaments and Gospels. The free distribution of tracts while preaching consists of 33,750 sheets.

With such demands for biblical literature, we ought to establish a book-room in Kangay in the near future, and possibly a smaller depot in Chosan city on the Yalu.

A third cause for rejoicing consists in the attendance at the Bible training classes. The Syen Chun winter class had 733 enrolled during the fortnight of its sessions. The far north was represented by thirty who had walked for a week or more to reach our station. The two classes in Kangay and Euiwon in the fall had about 100 each in attendance. Owing to the prohibition of the Japanese, I was unable to visit and hence hold classes in either Chosan or Manchuria. Our summer class for church officers had over 100 present.

A fourth ground of rejoicing consists in the spirit of prayer, accompanied with realization of sin, among church officers and communicants. While what I witnessed was limited to the Tungju circuit, Sin Me Do, and our local church, the helpers from Chosan and Kangay report blessings received from special seasons of prayer. Like many works of grace, it is one thing to witness and another adequately to describe. What I saw convinced me that Koreans can and do have a sense of sin fully as deep as anything I have seen in other parts of the world. The method of the meetings consisted in preparation of heart, followed by a small gathering for special prayer by selected men and women, church officers especially. A promise or other verse of Scripture was read and pleaded in prayer, in which every one present participated briefly. I bear testimony to the fact that I have received no richer spiritual help in any of our annual gatherings for religious uplift than what God brought to me through these simple souls, especially in Tungju city.

A fifth reason for rejoicing consists in the call of one of my helpers to study for

the ministry. In view of the great need of workers, both foreign and Korean, it is gratifying to have even one man present himself for this service. The man is already an approved worker, having been associated with Mr. Whittemore as secretary or personal helper for three years and now two years with me in charge of the Tungju circuit.

A sixth occasion for gratitude consists in the securing of four students for the Academy. The special cause for gratification is the prospect of two or possibly three of them taking up Christian work. These come from the cities of Kangay and Chosan and the county of Euiwon. We are already in need of qualified men for positions in the church. These men are of the self-supporting type, and give promise of perseverance in their work. I have been able to keep up a constant correspondence with them and thus continue the cultivation of their friendship.

A seventh source of thanksgiving consists in the growth of the promising work in the northern established centers of activity. By this I refer particularly to Kangay and Chosan cities. Less than two years ago we had only one baptized person in Kangay city. He, a young man of nineteen, was the teacher of our church school. Though I have not been permitted to make a spring trip with its opportunities for baptism, we have today 25 communicants. Several of these have been received by letter, which fact speaks of the attractiveness of the church work. Fifty-two persons are in training for church membership (catechumens), of whom 32 were accepted as believers this past year. The enrollment of those who observe the Lord's Day is 149. Dr. Sharrocks accompanied me on my trip last fall, and selected and purchased one of the largest Korean houses, now the Alexander Sampson House. I lived in the house almost a month, the first fortnight

being devoted to a Bible training class, in which the enrollment was a little over a hundred. The third week, while I was making examinations for baptism, the helpers carried on the class, which accordingly lasted twenty days. The way the women are making progress is most pleasing. A high standard has been set for them, so that every one who can learn to read is expected to do so—the aged or in some way infirm being the only ones excused.

As a mark of local interest, it may be stated that 1,220 yang's worth of repairs by way of enlargement of the church has been made. Their Sabbath offerings have amounted to 1,933 yang. For the helper's salary 30 yang a month is raised, and a contribution of 50 yang has been made to their own Home Missionary Society. Almost 1,000 yang have been expended on school work, including the master's salary and repairs. Thirteen boys are enrolled. Over 3,000 yang have been given for all purposes during the year.

In the city of Chosan, too, the progress is encouraging. Though the Japanese occupied our church building for months, so that our people had to meet in private houses, since the departure of the soldiers there is improvement. The work here this year has been carried on entirely by the Koreans for reasons before stated. By coming a distance to attend a class where I was teaching, two men were baptized and four catechumens admitted. Since then the helper has admitted thirteen more and reports an enrollment of 85 persons who remember the Sabbath Day to keep it holy.

An eighth cause for ascribing praise to God consists in the number of new places where believers have been raised up. Of these there are ten in the entire northern section. None of these has less than two people who are observing the Lord's Day—in fact the average number for the ten places is seven, there being seventy-

one Christians in the ten localities. The helper and colporter visited the largest group of these before attending the summer class in Pyeng Yang. Twenty-eight believers are reported in Tung Kang, in Chasung county, 330 *li* north-west of the city of Kangay. The helper says it is a much harder journey there than from Syen Chun to Pyeng Yang. He received four catechumens, which, with the acting leader, whom I received in Kangay last fall, makes a group of five enrolled and 23 other adherents.

A ninth reason for gratitude consists in the spirit of comity between the two missions which are at work in this province. According to an understanding with the Methodists who are soon to move into the capital of the province, the territory, which heretofore has been undefined, has been agreed upon satisfactorily to individual missionaries and unofficially by a large representation of Syen Chun and Pyeng Yang stations. The spirit of comity and union that is in the air and echoed from the Methodist Conference held in June in most hopeful. We pray that our Lord's petition "that they all may be one" may be realized.

A tenth and one of the greatest causes for rejoicing is the dedication of definite days to personal witnessing for Christ. The best meeting of all our winter training class services, in my opinion, was the evening when volunteer pledges were made of a certain number of days for preaching the Word of Life to unbelievers. Over six hundred days were thus offered to God. A still larger offering of volunteer witness-bearing was made in Kangay and Chosan circuits this spring—720 days. In this women shared as well as men. In fact, in Kangay city the number of days offered to God by women almost equalled that pledged by men. I believe this means that we are having some of the mercy-drops of the blessing in Wales.

This year we have seen the importance of Bible study emphasized, the place of prayer exalted, and the privilege of individual church members witnessing for Christ illustrated.

Printing in Korea.

When we realize the large number of fully equipped printing establishments in America and Europe, and sum up the progress which has been made by them during the past 25 years, we are filled with admiration at the immensity as well as the usefulness of the art of printing. The Western people have made great demands for printed matter, and these demands have caused this art to move rapidly toward perfection in these countries. While in Asia, although printing was known for hundreds of years before the Westerners began using it, they have made but very little progress. Consequently they do not produce such fine work nor do it nearly so quickly as their neighbors.

Printing, the most useful of all inventions, is not as new as is generally supposed. Away back in an indefinite past, before Benjamin Franklyn printed his famous "Poor Richard's Almanac," on a hand press, and long before Johann Gutenberg conceived the idea of movable type, printing was known in Korea. The Koreans were familiar with this useful art and made use of it for the different kinds of writings which necessitated their being put into printed form.

Before movable type was known in Korea, wooden blocks were used to print upon. The different characters, as they were wanted, were cut into the block and inked; then a sheet of paper was placed upon the inked characters and carefully pressed with the hands, and lo, and behold, a printed sheet was obtained therefrom. Of course this was an extremely

slow process; but it was nevertheless swift enough during those unenlightened days. The printed sheets thus obtained by hand proofs would not appear nearly so neat as a lithograph, engraving or printed sheets from our modern presses, but the hand proof process answered the purpose at that time and printing was then, as it is now, despite the simplicity, a great benefit to the people.

Although the art of printing has been known in Korea for so many years, it is strange that there is very little to show as a result of that early knowledge. Scarcely any advance was made until of recent years, when the foreign methods were introduced, although very little headway is being made now, except in two or three institutions. Comparatively few Korean books are in print and most of them are printed in Chinese rather than in Korean. The government and the upper class of Koreans used Chinese, (as they do now), in printing; while the remaining classes were not able or had not much occasion for printing in Korean. The upper class of Koreans are the only ones that are educated; so the lower classes, being uneducated, require but few books.

Since the introduction of movable type in Korea, the Koreans are able to save a great amount of labor; but the large number of characters, of which the language is comprised, makes composition a very arduous task. There are over 2,200 different characters in one font of Korean type. These characters are kept in cases which are placed one above another and reach out on each side, taking up an immense amount of room. The compositors walk from one side to the other in quest of the boxes which contain the characters wanted, and hum a monotonous sing-song tune as they proceed with their work. This peculiar singing is indulged in by all Koreans

all the work it can do so that a good future for it is assured.*

Since printing is just beginning to make headway in Korea, it will doubtless be many years before the people will support printing establishments throughout the land, as in America. The Koreans are not the literary people that Westerners are and do not need nearly so much printing. Since Korea has had her hermit doors opened, she has a very good opportunity to drink in all the new ideas which will help her to advance with the other nations. If she does this, printing will undoubtedly contribute a large share in bringing about a desirable radical change in this strange land.

N. D. CHEW in the *American Pressman*.

*Since Mr. Chew's article was written, the Methodist Publishing House has very materially increased its producing capacity by the addition of new type, additional workmen and installing an electric motor. There is now a plan before the different Missions in Korea which, if carried out, will unite all the Missions in the ownership and management of a Union Publishing House, with greatly increased capital and facilities for caring for the ever increasing demand for Christian literature. Dr. C. C. Vinton is now in America as the special representative of the Missions to secure the consent of the home authorities and to obtain the necessary funds.

Mrs. A. A. Pieters.

BY REV. W. D. REYNOLDS.

Elizabeth Campbell was born thirty three years ago on a farm near Chicago. Hers was a healthy, out-of-doors childhood, a bright, ambitious girlhood, and a consecrated student life at Northwestern University. Applying for Korea, she received an appointment to India; and while providentially detained threw her-

self with great zeal and success into the Student Missionary Campaign movement. Married to Mr. Pieters in the fall of 1902, they immediately sailed for the Philippines. Up to that time Mrs. Pieters had never spent a dollar for drugs; her medical certificate was perfect. But she had not been at sea a week before fever symptoms appeared, and three days after landing it was pronounced typhoid. Rallying slowly from this, her first illness, by medical advice a health trip was taken to China. Upon their return, Mrs. Pieters began teaching the Bible with great delight in the Mission School, and also organized a Bible Class among the high class young ladies of the town. But an attack of dague fever utterly prostrated her, and a troublesome cough ensued. Her continuous ill health demanding a change of climate, they were transferred to Korea, arriving in Sept. 1904. While rejoicing in the bracing climate, a sudden cold snap caught her unprepared; she contracted a violent cold, and unmistakable symptoms of consumption appeared. Far from being dismayed and overwhelmed, she received the physician's announcement calmly, and even cheerfully; and at once girded herself for the brave, long, losing fight for her life.

The rest of her short life story is familiar:—how she beat back the dread disease inch by inch, living out of doors, and faithfully following the doctor's directions; so that by May she seemed to have acquired a new lease on life—how the foe reinforced by the coming of the hot rainy season, rushed back upon her so fiercely that in a week's time she lost all that she had gained—how this fall and winter she has been getting ready for her long flight, until shortly after sunrise on Jan. 5th her pure spirit left its tenement of clay for the Father's Home. She did not call it *dying*; in her long hours of weary waiting she would sometimes say, "O if I could only go Home tonight!"

The Philippines, China, Korea—all strange countries to her; but *Heaven—her Home!*

At a farewell meeting just before leaving America, Mrs. Pieters spoke of three verses which had exercised a controlling influence over her life. And at her written request these same verses formed the text of the address made at her funeral. They are her "farewell message" as she left Korea for "Home;" so that she "being dead yet speaketh." The passages are Jer. 45: 5, Matt. 6: 33, and Mark 8: 35.

1. "Seekest thou great things for thyself? seek them not."

2. "Seek ye first the kingdom of God and His righteousness."

3. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

1. *Renunciation* of ambition and self-seeking.

2. *Concentration* upon God's Kingdom.

3. *Consecration* of life itself upon the altar.

With such a life message literally lived out, dare anyone say her life was lived in vain?

The following expression of appreciation was adopted by the members of the Union Church on the afternoon of the day she died:—

"The members of the Union Church have heard of the release of our sister, Mrs. A. A. Pieters, from her long period of suffering. We shall always be glad that she came among us to tarry for awhile; we shall always remember her high courage, her strong spirit, and how, in the midst of her own pain, she sought to bring cheer and comfort to other burdened hearts. But today as we think of her beautiful, patient spirit, free from its frail tenement of clay, and untrammelled by pain or burden, rejoicing in the presence of her Lord, we cannot but with reverent hearts say 'Amen' to Him who

has called her into the possession of her inheritance.

But to our Brother, in this culminating hour of his sorrow and bereavement, our hearts go out in deepest sympathy; and we pray that during the coming days, he may realize the sweetress and consolation of the presence of the God of all comfort ever near his side, and that his steps may be daily guided in paths of peace.

[Signed] C. G. HOUNSHELL, Pastor.

J. W. HIRST, Sec'y."

Mrs. Pieters requested that this extract from the December *Ladies' Home Journal* be read at her funeral: "God tenderly stoops down and calls a dear one to go to His school in the upper room which we call Heaven. We need have no fear, for the Lord Himself went over the way first, and we shall surely tread it safely. It may be a very little while—a week, a month, a year—before the messenger shall come for us, and the period of absence be over."

Meantime let us learn her finished lesson: *Renunciation, Concentration, Consecration.*

From Dr. Sharrocks at Syen Chyen: Oct. 9: Our work has grown wonderfully during our absence. Over a hundred new believers in our local church brought in during the last four weeks. They are simply taking us by storm.

From Rev. G. Lee's September Report: This year the Whang Chu people organized an anti-tobacco-smoking society, pledging the money they would use for tobacco for Christian work. Enough money was raised to pay the salary of a new helper, and a man has been appointed. This society was started primarily to counteract the influence of the Japanese cigarette, which is being sold in large quantities with a baneful effect, especially upon the young, which effect has been noted by the leaders in the church.

The Korea Mission Field.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Editors, { C. C. Vinton, M. D.
Miss Sadie B. Harbaugh.

Annual subscription, including postage, 80 sen, or 40 cents gold.

Single copies 7 sen, four of same issue for 25 sen.

Subscription may be sent to
Mr. C. W. Hand, 156 Fifth Ave., New York,
Rev. G. H. Jones, 150 Fifth Ave., New York,
Rev. J. E. McCulloch, 346 Public Square,
Nashville, Tenn.

Upon business matters address C. C. Vinton, Seoul, Korea.

A Great Awakening.

BY REV. J. R. MOOSE.

I have been in Korea something over six years and during this time I have lived much with the people. I have, therefore, had an opportunity of studying the attitude of the masses to the Gospel which we are here to preach. Many have been the things that I have seen during these years to carry conviction to my mind that the Koreans are kind and well disposed to their pastors and teachers. They have been all these years willing to listen to the message which we have brought to them, but some times it was only to listen and forget. As is well known the Gospel has made wonderful progress during these twenty-one years of its history in Korea and the Missionaries of the Cross here have had as little cause for discouragement as any like set of workers in any part of the world. Notwithstanding the success that has attended our work for the Master, we have some times felt that the seeds sown do not spring forth as quickly as we desire and some times we have felt that in some parts of the field the harvest is not equal to the amount of seed sowing that has been done; and so our hearts have longed for a great uprising of the country people and a turning to our Lord that would fill all our souls with great joy. Some one has said "All things come to

him that waits." I believe I would change it and say that all things come to him who believes, works and prays. So it is in these days that we are seeing the fruits of our labors in the country as at no time in the past.

It might not be the whole truth to say that this great awakening among the people is wholly and completely the result of preaching and book selling. There are doubtless other causes at work to cause the people to think and to act as they have never done before. But what care we for that if only by these means the people are brought to a state of mind where they are not only willing to hear the Gospel¹ but to declare their faith in it and the Saviour which it reveals. This is indeed a golden opportunity for the Christian worker in this land. The general unrest and lack of something to which they may cling is causing the people to turn to the Missionary and the message he has; and they are trying to find out if we have something which they can trust. On my last visit to the country I often heard the expression "*Wei-chi hal kot tomochi oup-so.*" (There is altogether no place to trust). Well it seems hard to think of any people or any person having nothing to trust. To have all that they have trusted in the way of government and country taken away and leave them in the air, as it were, not knowing where they will drop nor on what they will fall; but, after all, this may be God's way of teaching this people to think of Him and put their trust in one who is able to save them. In some parts of the country there are believers in almost every village and some times almost all the people are believers. It is no unusual thing to find groups of twenty five and more in villages only five or ten *li* apart. I found no trouble in holding from two to four services daily with people who were hungry for the Word and seemed not to tire even though the services should continue for a

long time. It was a great joy to find on inquiry that many of these new believers have had portions of the Scriptures in their homes for two, three or more years but have just now made up their minds to profess faith in Christ. This should teach us to go on with our work in the hard places even if we do not see the results of our labors.

I believe we are on the borders of Canaan, so to speak, and that we are now face to face with such an opportunity as the Lord seldom gives to a generation. If we do not rise to the privilege and do our duty we shall be sorry for it some day. By the "borders of Canaan" I mean the great revival that the Lord is going to give to Korea if we are only faithful. They that are fearful will say like those of old "There are giants in the country and we cannot overcome them." But those who trust in God and believe His Word should take this as the day of deliverance for Korea. Do all we may and plan never so wisely in our own strength all will fail. But on the other hand if we commit our cause to the Lord and believe His word and go forth to bring things to pass we shall see far more than we have been able to imagine in the way of this nation turning to the Lord. It is bound up in the one word REVIVAL! Let our first efforts be to deepen the spiritual life of the Church as we now have it. Once this is done we shall see the heathen coming by the hundreds and thousands. And best of all we shall be in a position to receive them and instruct them out of the Word and out of the hearts and lives of men and women who have been filled with the Spirit of Christ. This brings me to say that we are now at a place in the history of the Church in Korea when the problem is not so much of getting people to hear and believe the Word; but it is how to properly care for and instruct those who are now coming to us and begging to be

taught. Nothing will solve this like a genuine old fashioned revival of heart felt religion. Let people be saved and *know* they are *saved* and we shall have no trouble about having some one to testify for our Lord. The Lord's way was for the disciples to first tarry and be filled then they were to be witnesses for Christ. It is all right to have study classes, I have not a word to say against them. But I do believe that what the Church needs just now more than any thing else is a REVIVAL.

Let every worker in Korea pray as never before that the coming Korean New Year may be the time when this revival shall come and this be the real beginning of Korea's Pentecost.

Work at Chunju.

BY W. H. FORSYTHE, M. D.

The past year at Chunju has been a busy and successful one. Located as it is on the edge of the large, populous Chunju rice plain, the capital of North Chulla province and the second largest city south of Seoul, Chunju is one of the important strategic points in the evangelization of Korea.

The work in the territory north and east of Chunju and comprising some thirteen counties is under Mr. McCutchen. In all of these counties but one some work has been done and people are meeting. As yet the work is in its early stage and no baptisms have been made, but Mr. McCutchen is encouraged and looks for a successful development of the work.

Mr. Tate has the southern field consisting of seven counties. In 1901 there were two meeting places in this field and three baptized Christians. Now there are reported twenty four (24) meeting places, one hundred and forty (140) baptized Christians, forty of whom were baptized this year, one hundred and sixty (160)

Catechumens and an attendance at each church of from ten (10) to two hundred (200) In all, some twenty-five hundred (2,500) attendants. The work is growing and, with continued prosperity, the communicants will soon be numbered by thousands.

The local work under Mr. Junkin has been specially prosperous. Early in the year the attendance at the present church became so large that platforms were built outside the doors. These were soon filled and the people stood or sat in the yard. The need of a new church was more and more evident, but how could a church large enough be built with the means available? By a clearly providential leading one of the former mission houses, which had been abandoned by order of the Korean government and which had been standing vacant and rapidly going to ruin, was purchased for a reasonable sum. The task of moving this building to a suitable site was then undertaken by Mr. Junkin. The site secured is outside the west gate and on one of the most travelled roads leading into the city. Since the site was secured the price of land has rapidly gone up until the same lots would now cost five or six times the sum paid for them. The task of changing the dwelling into a church was not so easy as it would seem. New timbers had to be secured and here again by a fortunate leading the only suitable timber within a reasonable distance of Chunju was on a grave site belonging to a Confucianist. This old gentleman suddenly decided to sell that wood and it was bought and moved to the church. The Koreans gave liberally of their funds, but it would have been many years before they would have had sufficient funds to build the church. Something else must be done. Early and late Mr. Junkin planned and worked and daily prayer was made for the work. In order that the work begun should not suffer, funds had to be bor-

rowed at the exorbitant rate of 15%. Still again God's love and care were signally shown. A Christian lawyer in Virginia to whom Mr. Junkin had written sent \$300.00 to a friend in New York City. This friend in New York added \$200.00 and sent a draft for Y 1,000.00 enough to bring up the bank account depleted by the building of the church and securing the new site.

More and more are we impressed with God's manifest answer to prayer. So signally does He answer prayer that it is strange this great power is so often left unused.

Now the beautiful new church is nearing completion and our hearts are filled with gratitude for what has been done. From the present indication it will soon be filled as the old one was. And its occupation marks the beginning of a new era which must exert a growing and powerful influence on the work in this populous territory.

During the past few months some five or six thousand books have been sold from the station not including the sales of the Bible and book depository under Mr. Tate's supervision. The sales of the depository alone have been about a thousand volumes a month. In addition thousands and thousands of sheet tracts have been given away at the market, on the streets and on country trips. The large market brings some two thousand people from the outlying territory to Chunju every five days. This market is a wonderful opportunity for evangelization. Every market in Korea should be utilized to publish the good news of salvation through faith in Christ. This wide sowing of good seed must bring a great harvest.

The work among the women under Miss Tate is prospering. Her comprehensive knowledge of the language and customs and insight into their lives gives

her a strong grasp on the work and a sound and growing work is the result. The school work of all is possibly the least developed but if the plans which are now made for it are carried out that too will grow into greater usefulness. The faithful work of Dr. Ingold (now Mrs. Tate) has put the medical work in great favour with the Koreans. Their love and confidence is a high testimonial to her faithful and successful work. Not only the work among the Koreans but the care of the missionaries at the station and, after Dr. Drew's return to America, at the Kunsan station also fell upon her to be as faithfully discharged as the other work.

Since the dispensary was reopened by Dr. Nolan, July 29th, more than 3,600 visits have been made to the dispensary.

In addition to teaching in the girls, school and in Sunday-school and the cares of her own household, Mrs. Junkin has mothered a lot of little Korean boys picked up cold and hungry on the streets of Chunju. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me" was the sanction which the Saviour put on this work.

For all this evidence of God's love and care and blessing and the vision of an ever widening growth of the kingdom of Christ we thank God and take courage and go forward to greater and brighter work, praying for the presence in great power of the Holy Spirit in every detail of the work.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zechariah 4 : 6.

A Missionary's Time.

From Personal Report of Rev. R. H. Sidebotham, September, 1905.

The year gone by has been a year of normal missionary work, my first. Always before there has been some sickness, moving, or housebuilding, which has seriously interfered with the more direct missionary labors. But this year has presented no distracting influence,

no crisis, nothing but the ordinary trials and hindrances which are ever present with us. I have thus been able to give the churches a maximum of energy and to do more systematic and thorough work along all the lines assigned me by the Mission.

Over five months, 155 days in all, were spent away from home in direct missionary labors, which includes 27 days at annual meeting. At home my efforts have included the helpers class in August, the men's Bible class in February, the care of the local church, instruction of helpers, oversight of language study of junior missionaries, station secretary's work, mission secretary's work, literary labors, etc. I append a general summary, some of the details of which are necessarily only approximate, of the way in which my time has been spent

While away from home :—	
Council and Annual Meeting	27 days
Itinerating among churches	78 "
" " heathen	17 "
Helpers' Class, Taiku	15 "
Woman's Bible Class, Milyang	9 "
Leaders' Class, Kimhai	9 "
Partial rest and recreation	6 "
	161 days

While at home :—	
Helpers' Class	15 days
Men's Bible Class	12 "
Instruction to Evangelistic Assistants	15 "
Local Church	30 "
Station Business	20 "
Mission Secretary's Business	5 "
Literary Work	23 "
Oversight of Work of Assistants	8 "
Language Help	10 "
General Reading and Study, Recreation, Rest, English Sermons	66 "
	204 days

This is a much brighter record of work, which seems to count more than I have ever been able to present before, and I take pleasure in speaking of the good things in detail.

A Beacon Light.

From Personal Report of Rev. E. F. Hall, September, 1905.

In November three weeks were spent in travel to and exploration of hitherto unexplored territory in four of our most westerly counties. We found no gospel light whatever in that dark part of the field, except that a few soldiers, who

were stationed temporarily at one point, had heard something about Christ in another place. The people who live there are wholly in darkness, not knowing even the name of Christ.

On the top of a mountain is San Sung, "Mountain City," the wall of which is about twenty-five miles in circuit. It was built by seven counties several centuries ago as a place to retreat for defence against their enemies. Here are now but three small villages, and as yet but one believing family. For three years they have kept the beacon fire of Christianity burning on top of that mountain; and it is encouraging when passing within sight of it to know that way up there, with no comrades to help them, that one family has for three years been proclaiming by their steadfast faith the power of Christ to save and to keep saved in the midst of heathen ignorance, superstition, and scorn.

In the village of Chungnai the power of Christian song was exemplified. A young boy, sitting in his father's lap, sang hymn after hymn in clear childish voice with such accuracy that I wondered how he had learned so well, for the Koreans sing our hymns so inaccurately. He cannot yet read and had learned by hearing others. I felt that God had specially blessed him with the power of song and the ability to quickly catch a tune. He had probably heard the missionary sing on his visits to the place. As we all sang in the service his voice was easily distinguished, and it spoke well for the future of song in that group. Singing occupies a prominent place in the lives of the Korean Christians and binds them by a strong cord to the church.

The work among boys was put under my charge this year, and an attempt has been made to teach them on Sabbaths. Altogether about twenty boys have attended, though with great irregularity. There being but few boys of Christian parents in the church, several have come from heathen homes. They have been gathered from the poorer class of people, and many of them are unkempt and in warm weather but little clad. However, cleanliness has been impressed on them as a necessary condition to coming to the house of God. One boy appeared in a suit of clothes composed merely of a pair of trousers. Probably he had no other clothes, but, like all Korean trousers, they would serve as a jacket also, if pulled up far enough. They were made of four kinds of blue and white striped stuff. His back was bare and his feet stockingless and shoeless.

Addenda to Prayer Calendar.

Partly due to the lack of complete lists of missionaries, partly to the non-residence of certain others, and partly to the arrival of two tall and three very tiny missionary reinforcements after the Calendar had been put to press, the following names were unintentionally omitted. In the case of two well known, popular missionaries, whose names most unaccountably slipped out, some one suggested that it was because they were so good that the Committee thought there was no need to pray for them! The Committee hastens to correct this false impression—those two need to be prayed for just as much as the rest of us!

Each user of the little book will please insert the names given below under their respective dates.

Furthermore, inasmuch as the Committee was disappointed in getting the Calendar through the press in December as promised, it is suggested that the topics from January 1st. up to the date of receiving the book be included under the corresponding days of February, so that none be omitted from your prayers.

Contract price of Calendar 50 is sen per copy. Parties outside of Seoul should add 2 sen for postage.

May 19—Mrs. S. A. Gibson (Mrs. Gale's Mother.)

May 22—Mrs. Gillett, Sr., and Miss Susie Gillett, Seoul.

May 25—Miss M. L. Guthapfel, Seoul, Evang.

May 28—David E. Hahn, M. D., D. D. S., Seoul, Language, Dentistry, Evang.

June 7—J. W. Hirst, M. D., Seoul, Lang., Med. work at Severance Hospital, Sup't. foreign S. S.

July 4—Miss E. E. Kestler, Kunsan, Lang., Nursing, Evang.

Aug. 4—William (born in January.)

Nov. 6—Alfred (*not* Albert) and Margaret (baby.)

Nov. 9—Carolyne, Walter, and Grace (baby.)

Christmas in Chemulpo.

BY MRS. E. M. CABLE.

Christmas among our Christians in Korea has come to mean almost as much to them as Christmas does to the average child in the homeland.

Christmas in Chemulpo was spent in the usual way, with a Christmas tree and program. Several weeks preceding Christmas, money was collected for the

necessary expenditures. The decorations were very pretty. The two gates in the wall around the church were decorated with evergreen arches and flags. The windows and doors of the church were all decorated in the same way. Around the room and between the windows were also draped evergreens and flags. Several pretty banners with Christmas mottoes were made and hung up in front of the pulpit, and lighted candles were placed back of them in order to bring out the characters more distinctly. The Korean and American flags were draped on either side of the pulpit. Outside, with the flag pole as a center, Japanese lanterns were strung to the different corners of the walls and at dusk these were all lighted. It made a most beautiful scene and one that attracted both heathen and Christians. Long before the time for the exercises to begin the large auditorium was packed to its utmost and even in the class room standing room was at a premium. More than seven hundred had crowded into the building and many more stood outside begging for admittance.

The program consisted in Scripture recitations by the little children, a motion song by the girls, a song by the boys and songs by the young men and women, besides two short addresses. The motion song by the little girls was enjoyed by all. The parents were very proud that their little daughters were able to do such a pretty thing. In their various colored clothes they looked like a flower bed filled with different colored flowers.

After the program presents of writing paper, pencils, handkerchiefs were given to the school boys and girls. Besides this each school girl received a doll sent out from America by the little children. Every child present, whether Christian or heathen, received a bag of sweets. The poor also were remembered by receiving rice and clothing.

The school children number about one hundred and thirty, almost a church full by themselves. The future Church lies in the proper training of these young lives, and what is more fitting than the Christmas observance.

Perhaps, for the first time, some heard on Christmas night that long ago the Christ child was born into the world and through him we obtain eternal life. Many spent this as their first Christmas as Christians.

It was such a joy to look into their happy faces and to know that this joy had come into their lives through the Gospel of Christ.

Faith in Foreign Medicine.

From Personal Report of Dr. A. M. Sharrocks, September, 1905.

Many interesting cases were seen during the year. Two were furnished us by the wolves which infest our hills—one a boy of twelve, who had several large lacerations over his body. An estimation of the size of the wolf can be made from the fact that one hold taken left the impression of the two lower teeth on the boy's chest and the two upper teeth on the back almost in the median line. The mouth must have been capable of opening at least six inches.

The other was a boy of thirteen, whose worst wound consisted in a transverse tear of the throat penetrating both the trachea and the oesophagus. His relatives were alarmed when they saw him breathe through this hole in his neck, or saw the rice he ate come out of the same hole; but their joy was the greater when they took him home well.

A comment on the Korean character is furnished by what happened only a week ago. An unfortunate fellow of doubtful character was severely beaten by his comrades for his wrong doing and lay around most of the day unconscious. Toward evening some of the neighbors made a stretcher and carried him out of town, depositing him on a hillside, there to die or live as fortune might befall. With the help of a few Christians we found him and brought him to the hospital, a great object lesson to the town.

Another interesting case, not from the medical aspect, was that of a man who came from the extreme northern corner of our province, more than three hundred miles distant. It took him a little over a month to come, for in his weakened condition a daily walk of ten miles was all he could do. Wherever there are Christians it is not strange that our hospital should be known; but here is a man living where the "doctrine" has not yet penetrated, and yet he had heard wonderful tales of the hospital and believed the foreigner could cure anything. His faith in us must have been great to bring him over this painful month's travel. Such cases as this make us glad we will soon be in our new hospital, where their expectations can be more nearly met. Such faith ought to be rewarded by only the best of equipment and skill that we can give.

We are still in our little "two by four" quarters, but our days there are numbered. Our new buildings are making good

progress. The dispensary department needs only the interior finishing; the waiting rooms and bath are practically done; the men's wards are being roofed; and the women's wards are yet to be put up. Where carpenters and laborers are so inefficient and no work can be done by contract, constant supervision is necessary, and thus much time has been and will be used this year, with the home for Mr. and Mrs. Kearns to build as soon as the hospital is sufficiently done to release the carpenters.

Untrodden Ground.

From Personal Report of Rev. W. E. Smith, September, 1905.

It was a painful duty to have to enquire as to the authority and right of the Japanese military railroad to seize and destroy the church building of the Mapo group. The building they paid a nominal sum for; the land, like other land, was appropriated upon some agreement with the government without compensation to the owner. It being the property of the natives we were helpless to collect damages. As it had been but recently acquired and with great effort, to be taken just at that time, when there was promise of considerable advance, made the loss all the keener. The presence of a church of another mission, bought with foreign funds, and the location there of a helper and his family, made our position rather critical. But, to their great credit, the people have held together and made considerable gain in numbers, as well as purchased a building, changed and improved into a very satisfactory meeting place.

A trip was taken to my three counties, Anni, Hapchun, and Kuchang, in the extreme northwest of the province. No protestant missionary had previously visited that territory, so no Christians were expected to be found; but my personal appearance, both curious and amusing, together with the newness of the doctrine, made it comparatively easy to sell books. Though I have not been able to pay the second visit contemplated, colporters have been there a number of times and we may now begin to look for a harvest. Already one very promising group of over ten families has been discovered. An invitation to the missionary to visit them was signed by over thirty persons; but severe persecution in both person and property by the people of the village had driven some away and

perhaps intimidated others, leaving only thirteen or fourteen men with their families who declared they would be faithful unto death. Though as yet ignorant of many things, we are hopeful that their strong testimony as to the worth of this doctrine will bear much fruit in that whole region.

A Korean Sabbath School.

From Personal Report of Mrs. C. E. Kearns, September, 1905.

I have had charge of the Sunday School this year. Two years ago the men and women met together; but they were too crowded for good work, and the women have been meeting alone at the women's building. It has proved a great blessing to them, for they realize that it is their own meeting, and are being wonderfully developed by the parts they take in the services. When the women began to meet alone the building was ample, but the new believers have been coming in so fast this last year that we hardly know what to do with the crowds. The building is crowded to the utmost and all the doors and windows are filled with groups of eager women trying to get what they can from without. So great has been the increase even during the summer, that I hardly know what we will do in the winter, when doors and windows must be closed.

Our Sunday School is divided into six classes. The total enrollment is 364; divided as follows—school girls 64, young married girls who are either baptized or catechumens 50, middle aged women of the same rank 58, old women of this grade 79, young women new believers 49, older new believers 66. All the classes are too large for personal work, but lack of class rooms prevents further division. All the classes are taught by Korean women except the one which Miss Samuels teaches. The teachers meet every Sunday morning at our home for preparation.

I have had charge of a Wednesday afternoon catechumen class this year. We studied the "Manual for Catechumens" and also topical Bible studies. I think I shall conduct the class differently next year, and have found that the women need drill on the Ten Commandments and instruction on the sacraments. They often mix baptism and the communion, and a woman when asked what one is baptized with, is as likely to say grape juice as water. They

often think that the water of baptism is sent from heaven or brought from America. They are so very ignorant and their minds so full of superstition that it takes time and effort for them to understand even the simplest truths.

Mary and Annie.

BY REV. W. A. NOBLE.

Mary and Annie lived in a mountainous village 150 miles north of the city of Pyeng-yang. The Gospel story had penetrated their mountain fastness and they with their husbands had given their lives to the new faith. One day a courier came in from the great city to the south and announced that, at a certain time, a training class would be held during a period of ten days and that all women would be welcome. The two neighbor women secured the consent of their husbands to attend the class. They had never visited the city, and realized little of the great distance, the fierce cold of mid winter, or the rough road. They greeted the privilege with delight. Three hundred miles walk in the dead of winter, but what of that if they could only learn of Him.

"Think of it, ten days given up to the study of Him who had brought so much peace into our homes," they said, "A class for women!"

"What will you do with the baby?" asked Annie when their plans had been talked over for the hundredth time.

"Take her," Mary replied.

"Of course," Annie said, going to the door and looking into the frost filled air. "We will take turns in carrying her. Dear little mite, a year old to-day," she added, turning and placing her head close to the baby's wee face where it was held tight to its mother's back by a broad band that covered it down to its tiny feet. "You will have her baptized while we are there won't you, and then she will have a name. How good it is to hear you call me Annie. It is so dif-

ferent from being called a 'thing' or 'the inside-of my husband's house.' How wonderful it is, Mary, that Christ died for women, too. And we may be respected because we are His daughters."

While Annie rattled on and talked gleefully of their intended trip, Mary busied herself getting ready the little bundle for herself and baby. She laid away a clean white skirt and also a pretty hood for the baby. In the great city people are careful about their dress and one must look well. The Bible, hymn-book, a pad of paper and a curious foreign made pencil were placed in the bundle last. The pad was then taken out and fondled affectionately. On its white pages she would write the wonderful story of the Christ. Her eyes grew moist as she held the treasure; she remembered how her husband had bought it of a Chinaman in a market a hundred *li* to the south. Then she giggled aloud when she recalled that when her husband had handed it to her he had called her pretty. With what terror she had become the wife of the man she had never seen before, but that was five years ago. Now she was glad. He had thought of her when he bought the tablet and had handed the bundle to her with a bright face and kind words.

"What are you laughing at?" asked Annie.

"See the baby smile," she replied and laughed again contentedly, and Annie joined her in the laugh.

The next day at dawn, Annie, and Mary with the baby strapped to her back, were on their way down the mountain. How fierce and pitiless was the cold!

"Have you your tablet and pencil?" asked Mary.

"Yes," Annie replied apologetically, "you learned so easily under your husband's teaching, while I have learned to write but one word. I can write the word 'Jesus' and tell it wherever I see

it. I thought I would take the tablet and may be some one would write something on it for me."

They soon passed from the fiord leading down from their mountain home and faced southward into the world that they had never seen before. Many were the curious glances turned upon the two women; they generally passed the plain face of the elder and rested upon the one blooming with youth and animation. She carried upon her back a bundle that refused to be quiet and filled its mother with pride, making her buoyant and her step elastic. The wind was at their backs, but how it blistered the exposed parts of their faces whenever they met strangers and were compelled, from a sense of modesty, to turn their backs upon them and face the north.

"Where are you going?" was constantly asked at the inns.

"We are going to find the Christ," would be the reply.

"Where is He?" an old man asked.

Annie looked at the questioner, at the sky, the snow covered mountains, and replied, "Every where."

The old man gazed at Annie with a mystified look and muttered softly to himself, "Women are strange creatures."

They were traveling south, but the north wind blew steadily, and the trees by the way seemed to snap and burst in the mighty grip of the frost. Mary slipped the baby from her back and, opening her clothing, placed it next to her own warm body. On the third day from home, the two women replaced their sandals with new ones, but their cotton padded socks were worn through, and that night, in the inn, Mary rolled on the floor in an agony of pain as her frosted feet slowly thawed out. They tore their head bands in two and bound their feet, and the next day limped on. When Sunday came they rested and Mary read aloud from her new red cover-

ed Bible. She read, "Take up your cross daily and follow me."

"Stop," said Annie, "what does that mean?"

"I don't know," replied Mary.

"I know it is suffering for Him. Are we doing that Mary?" Annie said, glancing at her frost bitten feet.

"I don't know," said Mary, "but I think that we are doing this for ourselves. I have read that, 'His yoke is easy and His burden is light.' We will ask the teachers in Pyeng-yang, they know every thing."

* * * *

They had been two days in the class and Mary had not written a word on her tablet and Annie had written the only one that she knew. That night they discussed the matter over and over again.

"The Church is such a great place and they talk so fast that I can not even begin to write," said Mary.

"It is all right when you just try to listen," said Annie.

The next day Mary listened and the following night she took down her tablet and wrote all night. She wrote till the sun filled the east, then caressed the closely written pages before seeking the warm mat with her pink cheeked baby. After that she listened days, and nights wrote with feverish anxiety for fear of losing a word of the wonderful story.

"I must take it all back to my husband and to the women of the north," she said, "and my baby must learn too, bye and bye."

The class ended and the two women prepared to return to their mountain home. Their frost bitten feet and faces had healed and the baby never seemed so plump and happy. She had laughed the class through to the despair of the teachers and many of Mary's class mates, but Mary did not know that. The baby was happy and she was more than happy.

They turned their faces into the bitter

north wind. It had seemed rough coming, how much more so returning and each day they longed for the end of the journey and the warm rooms of their own homes. Under shelter nights, they rehearsed all that they had seen and heard.

"How short the time seemed," said Mary.

"Yes," replied Annie, "but when one stops to think it over, it seems like years: at times it almost seems to have driven the memory of all the past from my mind."

The fourth day out the baby became fretful and began to cough. Three days later she was ill indeed and, at the inn, Mary no longer consulted her tablet, and Annie, fearing ill result from the neglect, stowed the precious paper in her own bundle.

The last night of the journey, Mary placed the baby on the hottest spot on the inn floor and hovered over her with fear-filled eyes. When the afternoon of the next day was nearly over and they were hastening up the long fiord of their mountain home, Mary, having said nothing all day, now hastened her steps till her breath came short and sharp, and Annie almost ran to keep at her heels.

Suddenly, Mary paused, "Annie, Annie, Oh Annie!" She cried, with terror filled voice.

"Yes?" Annie gasped with sudden apprehension and shrank away from her companion in fear of the presence of the King of Terrors. She fell behind down the path several paces. Mary noticed the act and the muscles of her face grew suddenly tense and a hard look came into her eyes. Presently, Annie pushed forward and touched her arm. "I believe in the Christ, Mary, and am not afraid. You are so tired, let me take it. I will put it close to my own body, and I will

warm it, though it be many times cold."

"It is mine," Mary said, her face softening and tears filling her eyes, "though I thank you, I will carry it."

The way was rough, and Mary had carried the burden a long time. Slipping, she fell and would have lain by the wayside from exhaustion. Then Annie placed the tiny body next her own warm one.

When they reached Mary's home, it was closed; her husband had gone to a distant market. The two women entered with their silent burden, and through the night, the neighbors listened wonderingly at the stifled sounds of moaning that crept out into the wind swept street past Mary's house.

At last the light of dawn crept over the mountain peaks and through Mary's paper windows. She was kneeling beside the little body wringing her hands. "Oh dear, dear, dear, I went to Pyongyang to find the Christ and I lost my baby," she wailed.

Annie opened the door and looked out, "Glorious!" she cried.

"What is glorious?" asked Mary.

"It fills the heavens and floods the world, Mary."

"What floods the world, Annie?"

For answer, Annie swung the door wide open and the rising sun poured in upon Mary and the baby at her knees.

"The glory of the Christ fills the land like the sun, Mary, and it fills my soul," cried Annie.

The drawn look of suffering on Mary's face softened and the tears fell freely.

"They baptized her, Lucy," she murmured, "she was so sweet, so different from any other baby and I wanted her so." After a pause she added, "He has taken her. What did you write on your tablet, Annie?"

"Jesus," Annie replied.